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THE ANACONDA.

We stated last week that a living Anaconda, or Boa Constrictor, [the largest species of Land Snakes,] had been received in this city, and was placed in Peale's New-York Museum for exhibition. It is the only one ever brought alive to this country, and is well worthy of a visit from the curious in Natural History. That our readers may form some idea of the habits and powers of this prodigy of the animal kingdom, we copy from McLeod's Narrative, the following account of one, which was caught a few years since in Borneo, and was embarked at Batavia on board the ship Cæsar, the vessel which carried home the officers and crew of the British frigate Alceste, after her shipwreck in the straits of Gaspar. Mr. McLeod was surgeon of the Alceste, and was an eye witness of what he here relates.

N. Y. Obs. & Chron.

"He was brought on board in a wooden crib or cage, the bars of which were sufficiently close to prevent his escape: and it had a sliding door, for the purpose of admitting the articles on which he was to subsist; the dimensions of the crib were about four feet high, and about five feet square, a space sufficiently large to allow him to coil himself round with ease. The live stock for his use during the passage, consisting of six goats of the ordinary size, were sent with him on board, five being considered as a fair allowance for as many months. At an early period of the voyage we had an exhibition of his talent in the way of eating, which was publicly performed on the quarter deck, upon which he was brought. The sliding door being opened, one of the goats was thrust in, and the door of the cage shut. The poor goat, as if, instantly aware of all the horrors of its perilous situation, immediately began to utter the most piercing and distressing cries, butting instinctively at the same time, with its head towards the serpent in self-defence.

"The snake, which at first appeared scarcely to notice the poor animal, soon began to stir a little, and turning his head in the direction of the goat, it at length fixed a deadly and malignant eye on the trembling victim, whose agony and terror seemed to increase; for previous to the snake seizing its prey, it shook in every limb, but still continuing its unavailing show of attack, by butting at the serpent, who now became sufficiently animated to prepare for the banquet. The first operation was that of darting out his forked tongue, and at the same time rearing a little his head; then suddenly seizing the goat by the fore leg with his mouth, and throwing him down, he was encircled in an instant in its horrid folds. So quick, indeed, and so instantaneous was the act, that it was impossible for the eye to follow the rapid convolution of his elongated body. It was not a regular screw-like turn that was formed, but resembling rather a knot, one part of the body overlaying the other, as if to add weight to the muscular pressure, the more effectually to crush his object. During this time, he continued to grasp with his mouth, though it appeared an unnecessary precaution, that part of the animal which he had first seized. The poor goat, in the meantime continued its feeble and half stifled cries for some minutes, but they soon became more and more faint, and at last it expired. The snake, however, retained it for a considerable time in its grasp after it was apparently motionless. He then began slowly and cautiously to unfold himself, till the goat fell dead from his monstrous embrace, when he began to prepare himself for the feast. Placing his mouth in front of the head of the dead animal, he commenced by lubricating with his saliva that part of the goat; and then taking its muzzle into his mouth, which had, and indeed always has, the appearance of a raw lacerated wound, he sucked it in as far as the horns would allow. These protuberances opposed some little difficulty, not so much from their extent as from their points; however, they also, in a very short time, disappeared; that is to say, externally; but their progress was still to be traced very distinctly on the outside, threatening every moment to protrude through the skin. The victim had now descended as far as the shoulders; and it was an astonishing sight to observe the extraordinary action of the snake's muscles when stretched to such an unnatural extent—an extent which must have utterly destroyed all muscular power in any animal that was not, like itself, endowed with very peculiar faculties of expansion and action at the same time. When his head and neck had no other appearance than that of a serpent's skin, stuffed almost to bursting, still the workings of the muscles were evident; and his power of suction, as it is erroneously called, unabated; it was, in fact, the effect of a contractile muscular power, assisted by two rows of strong hooked teeth. With all this he must be so formed as to be able to suspend, for a time, his respiration, for it is impossible to conceive that the process of breathing could be carried on while the mouth and throat were so completely stuffed and expanded by the body of the goat, and the lungs themselves (admitting the trachea to be ever so hard) compressed, as they must have been, by its passage downwards.

"The whole operation of completely gorging the goat, occupied about two hours and twenty minutes; at the end of which time the tumefaction was confined to the middle part of the body, or stomach, the superior parts, which had been so much distended, having resumed their natural dimensions. He now coiled himself up again, and laid quietly in his usual torpid state for about three weeks or a month, when his last meal appearing to be completely digested and dissolved, he was presented with another goat, which he devoured with equal facility. It would appear, that almost all he swallows, is converted into nutrition; for a small quantity of calcareous matter (and that perhaps, not a tenth part of the bones of the animal) with occasionally some of the hairs, seemed to compose his general fæces;—and this may account for these animals being able to remain so long without a supply of food. He had more difficulty in killing a fowl than a larger animal the former being too small for his grasp.

"As we approached the Cape of Good Hope, this animal began to droop, as was then supposed, from the increasing coldness of the weather, (which may probably have had its influence,) and he refused to kill some fowls which were offered to him. Between the Cape and St. Helena, he was found dead in his cage; and on dissection, the coats of his stomach were discovered to be excoriated and perforated by worms. Nothing remained of the goat except one of the horns, every other part being dissolved."

THEOLOGICAL SEMINARY

at Maryville, Tennessee

We have seen a copy of the Seventh Annual Report of the Directors of this institution, from which it appears: That the number of students, having the Gospel Ministry in view, that attended during the past year is forty. Of this number thirty-one are pursuing a course preparatory to the study of Divinity—nine were Theological students, three of whom are now licensed to preach. Twenty-eight of the above have been instructed gratuitously. The number gratuitously boarded is eighteen. The amount of the expense of boarding and tuition is above fourteen hundred dollars, of which sum near six hundred dollars have been borne by the professor and instructor. The Directors have purchased a farm of about two hundred acres in the vicinity of Maryville, under the belief that it would conduce to the prosperity of the institution as well as to the comfort of the teachers to be removed from the noise and bustle of the town. Upon this farm, it is expected the students will be required to invigorate their bodies and promote health by *useful* exercise. The Directors recommend the appointment of an additional number of professors.

They finally make a bold and animated appeal to the charity and benevolence of the christian public, and urge the peculiar claims of that seminary with great earnestness and enlightened zeal.—*Shelbyville Rep.*

TENNESSEE LEGISLATURE.

CUMBERLAND COLLEGE.

The house took up the bill to alter the name of Cumberland College to that of University of Tennessee.

Mr. Fletcher moved to lay it on the table indefinitely, which motion, after some remarks by the mover and Mr. Kincaid in its favor, and Mr. Gibbs against it, was rejected, 15 to 21.

Mr. Frazier moved to strike out Tennessee and insert Nashville, and afterwards agreed to add the words in the state of Tennessee, so as to make the name "University of Nashville in the State of Tennessee," which motion was adopted.

Mr Gibbs moved to strike out "in the state of," which motion was rejected.

Mr. Fletcher moved to strike out University and insert College, which was rejected—18 to 20.

A WARNING TO SABBATH BREAKERS.

The institution of the Christian ministry is one of the most salutary provisions that was ever made to promote the improvement and happiness of man. But this institution would prove comparatively useless, if it were not for the appointment of the Sabbath; for such is the ascendancy which the cares—the pleasures, the fascinations—and the duties of this world have acquired over the public mind, that very few would have an opportunity to attend it, if some specific portion of time were not set apart for this express purpose. If the husbandman were compelled to toil in the field, and the mechanic to labor in the shop; if the tradesman, the merchant, and the other members of the the community had to attend to their respective duties without any intermission, except what caprice or indolence dictated, the minister of mercy might go into the temple, and proclaim all the words which relate to the world to come; but would he be surrounded by a large and an attentive audience? Oh no. The temple would be forsaken, and the powers of this world would so engross the attention of men, that those of the next, would be generally, if not universally disregarded. To prevent this fatal evil, one day in seven is set apart, by the immediate authority of God, which we are commanded to devote to the exercises of private and public worship, but alas! how many treat this sacred injunction with contempt. Some in the higher ranks of life, who disdain to be thought religious, employ it as a day for travelling, or for feasting; and multitudes of the inferior classes regard it as a day either of convenience, of pleasure, or of dissipation.

As I was walking down street on my way to church, I saw a party of young people going on before me, whose volatile manners ill accorded with the sanctity of the day; and just as I was passing them, I heard one say, "Indeed I think we shall do wrong—my conscience condemns me—I must return." "There can be no harm," replied another, "in taking an excursion on the water; especially as we have resolved to go to church in the evening."—"I must return," rejoined a female voice, "my conscience condemns me. What will father say if he hear of it!" By this time they had reached the river, and one of the party was busily engaged with a waterman, while the rest stood in close debate for the space of five minutes, when they all moved forward towards the water.

I watched them going down the stairs, and thought I perceived an air of peculiar melancholy in the countenance of the female who had objected to the excursion, but whose firmness gave way to the ardor of importunity. Two of the gentlemen stepped into the boat; two more stood at the water's edge, and the females were handed in one after another; but still I could perceive great reluctance on the part of the one who had previously objected; till at length, being surrounded by all the gentlemen of the party, she yielded, and the boat was pushed off. It was a fine morning, though rather cold; the tide was running in at its usual rate; many were gazing on them like myself, when a naval officer standing near me called to them, and said, "A pleasant voyage to you." One of the gentlemen suddenly arose to return the compliment; but from some cause, which I could not perceive, he unfortunately fell into the water. This disaster threw the whole party into the utmost consternation; and each one, instead of retaining his seat, rushed to the side of the boat over which their companion had fallen, which upset it, and all were instantaneously plunged into the deep.

The shriek which the multitude of spectators gave, when they beheld this calamity, exceeded any noise I had ever heard; several females fainted; boats immediately put off; and in a few minutes I had the gratification of seeing the watermen rescuing one—and another—and another from a premature grave. Having picked up all that they could find, the different boats rowed to shore, where some medical gentlemen were in waiting; but when the party met together, no language can describe the horror which was depicted on every countenance when they found that two were still missing—"Where's my sister!" said the voice which had said, only a few minutes before, "There can be no harm in taking an excursion on the water; especially as we have resolved to go to church in the evening." "Where's my Charles!" said a female who had appeared the most gay and sprightly when I first saw them

At length two boats, which had gone a considerable distance up the river, were seen returning; and on being asked if they had picked up any one, they replied, "Yes, two." This reply electrified the whole party; they embraced each other with the tenderest emotions; they wept for joy, and so did many others who stood around them. "Here's a gentleman," said the waterman, as he was coming up to the foot of the stairs, "but I believe he's dead." "Where's the lady!" said her brother. "Is she safe!" "She is in the other boat, sir!" "Is she alive!—Has she spoken!" "No, sir, she has not spoken, I believe." "Is she dead! Oh tell me!" "I fear she is, sir."

The bodies were immediately removed from the boats to a house in the vicinity, and every effort was employed to restore animation, and some faint hopes were entertained by the medical gentlemen that they should succeed. In the space of little more than ten minutes they announced the joyful news that the gentleman began to breathe, but they made no allusion to the lady. Her brother sat motionless, absorbed in the deepest melancholy, till the actual decease of his sister was announced, when he started up, and became almost frantic with grief, and though his companions tried to comfort him, yet he refused to hear the words of consolation. "Oh my sister! my sister! would to God I had died for thee!" They were all overwhelmed in trouble and knew not what to do. "Who will bear the heavy tidings to our father!" said the brother, who paced backwards and forwards the room, like a maniac broke loose from the cell of misery.—"Oh who will bear the heavy tidings to our father." He paused—a death like silence pervaded the whole apartment—he again burst forth in the agonies of despair,—"I forced her to go against the dictates of her conscience—I am her murderer—I ought to have perished, and not my sister. Who will bear the heavy tidings to our father?" "I will," said a gentleman who had been unremitting in his attention to the sufferers. "Do you know him, sir!" "Yes, *I* know him." "Oh, how can I ever appear in his presence? I enticed the best of children to an act of disobedience, which has destroyed her!"

How the old man received the intelligence, or what moral effect resulted from the disaster, I never heard; but it may furnish me with a few reflections which I wish to press upon the attention of my readers. As the Sabbath is instituted for the purpose of promoting your moral improvement and felicity, never devote its sacred hours to the recreations of pleasure. He who has commanded you to keep it holy, will not suffer you to profane it with impunity. He may not bring down upon you the awful expressions of his displeasure while you are in the act of setting at open defiance his authority; but there is a day approaching when you must stand before him. And can you anticipate the solemnities of that day, while going on in a course of sin, but with the most fearful apprehensions? You may, like many others, suppose that that day is very far off, but you may be undecived by a sudden visitation of providence, and in a moment be removed from amongst your gay companions to appear in his presence. If you should, with what terror struck amazement will you look on the awful scene around you!—with what agonizing despair will you listen to the final sentence,—*Depart*.

Resist the first temptation to evil, or your ruin may be the inevitable consequence. "Indeed, I think we shall do wrong; my conscience condemns me—*I* must return," said the unfortunate female, when she got near the edge of the water; but having yielded to the first temptation, she was induced to overcome all scruples, and within the space of half an hour from that time she entered the eternal world. Had she refused when her brother solicited her to leave her father's house, she had still lived to bless him and comfort him in his old age: but by complying she lost her strength to withstand temptation—and then her life. What a warning! And is this the only one which the history of crime has given us? Alas, no! Have not many, who have ended their days on the gallows, traced up their ruin to their profanation of the Sabbath? This is the day in which the foul spirits are abroad, enticing the young and the thoughtless to evil; and if you wish to avoid the misery and degradation in which others have been involved, devote its sacred hours to the purpose for which they were appointed.—Attend some place of worship, where the pure evangelical truth of the Scriptures is preached with pathos and with power, and attend regularly. He who regularly attends a place of worship—who engages with reverence in its devotional exercises—and receives the truth which is preached under a deep conviction of its excellence and importance, enjoys a high mental feast on the Sabbath, and becomes imperceptibly fortified to resist the fascinating seductions of the world; while he who spends the consecrated hours in the society of the impure—amidst scenes of gaiety and dissipation, becomes an easy prey to the worst of temptations.—often retires to rest reproaching himself for his folly and impiety, and is gradually led on from one crime to another till iniquity proves his ruin.

FAMILY DEVOTION.

I knew a worthy man, who professed to be religious, that omitted family prayers, because, he said, he had not time to devote to this duty. And yet he wasted more time in smoking, than would have been necessary for reading a chapter and offering a prayer night and morning, at the domestic altar. There is no head of a family who has not time for daily family worship, if he had inclination. Command the time. If the duty abridges other employments, your labours will be more happily and beneficially employed. Give not the world, or self, or friends, *all* your time.—*Ch. Register.*

MISSIONARY SOCIETY.

A Society has recently been formed in the City of Washington entitled "The Young Men's Home Missionary Society of the City of Washington." Its object is to raise funds for the employment of a Missionary, who shall labor among those of our population who do not attend public worship—who do not send their children to Sabbath Schools, and who have not the Bible, or are too ignorant to read it. Very liberal sums have already been subscribed for this object, and the hope is entertained that the benevolence of our citizens will furnish a sufficient amount to support constantly at least one such Missionary. Where are the efforts of one of this class of philanthropists more needed? —*Columbian Star.*

Encouragement to Female Associations for Missionary purposes.—In looking over the London Missionary Register for May last, we find under the head of 'Church Missionary Society,' the following statement:—

'On the 12th of May, a sale of Ladies' work took place at the Argyle Rooms, Regent street, in support of the Society's India Female Education Fund. The cause of India Female Education, is chiefly indebted for this measure to the Rev. J. W. Cunningham, and his family. The suggestion was so zealously adopted by a greater number of ladies in the supply of useful and ornamental articles, and these articles were purchased to such an extent, that the produce of the sale amounted to no less than £400 sterling.'

Much is doing in our own country by similar methods, although the ornamental work made by the ladies is always disposed of at private sale. If every Christian female would devote 10 minutes per day of her *leisure* hours to work, to be sold for missionary purposes, the available funds of our societies would be almost inconceivably increased. Let those already engaged persevere—as, although opposition may be thrown in their way, by some, and ungodly ridicule by others, they may rest assured, that if they go on in well doing, with an eye single to the glory of God, their labor shall not be in vain

Philadelphia Recorder.

FEMALE TEMPER.

It is peculiarly necessary for girls to acquire command of temper, because much of the effect of their powers of reasoning and of their wit, when they grow up, depend upon the gentleness and good humour with which they conduct themselves. A woman who should attempt to thunder with her tongue, would not find her eloquence increase her domestic happiness. We do not wish that women should implicitly yield their better judgment to their fathers, or husands; but let them support the cause of reason with all the *grace of female gentleness*.

A man, in a furious passion, is terrible to his enemies; but a *woman in a passion, is disgusting to her friends;* she loses all the respect due to her sex, and she has not masculine strength and courage to enforce any other kind of respect. These circumstances should be considered by those, who advise that no difference should be made in the education of the two sexes.

The happiness and influence of women, both as wives and mothers, and indeed, in every relation, so much depend on their *temper*, that it ought to be most carefully cultivated. We should not suffer girls to imagine that they balance *ill humour* by some good quality or accomplishment; because, in fact *there are none which can supply the want of temper in the female sex.*

HINTS TO YOUNG LADIES.

We will consider that fatal and most indelicate, nay, gross maxim, that "A reformed rake makes the best husband," an aphorism to which the principles and the happiness of so many young women have been sacrificed. It goes upon the preposterous supposition, not only that effects do not follow causes, but that they oppose them; on the supposition that habitual vice creates rectitude of character, and that sin produces happiness; thus flatly contradicting what the moral government of God uniformly exhibits in the course of human events, and what Revelation so evidently and universally teaches.

For it should be observed, that the reformation is generally, if not always, supposed to be brought about by the all-conquering force of female charms. Let but a profligate young man have a point to carry by winning the affections of a vain and thoughtless girl; he will begin his attack upon her heart, by undermining her religious principles and artfully removing every impediment which might have obstructed her receiving the addresses of a man without character. And while he will lead her not to hear without ridicule the mention of that change of heart, which Scripture teaches and experience proves, that the power of divine grace can work on a vicious character; while he will teach her to sneer at a change which he would treat with contempt, because he denies the possibility of so strange and miraculous conversion; yet he will not scruple to swear, that the power of her beauty has wrought a revolution in his loose practices, which is equally complete and instantaneous.

But supposing it possible that his reformation were genuine; it would even then by no means involve the truth of the proposition, that past libertinism insures future felicity; yet many a weak girl, confirmed in this palatable doctrine by examples she has frequently admired of those surprising reformations so conveniently effected in the last scene of most of our comedies, has not scrupled to risk her earthly and eternal happiness with a man, who is not ashamed to ascribe to the influence of her beauty that power of changing the heart, which he impiously denies to Omnipotence itself.

As to the aphorism, that "there is no medium in marriage, but that it is a state of exquisite happiness or exquisite misery;" this though not equally sinful, is equally delusive: for marriage is only one modification of human life, and human life is not commonly in itself a state of exquisite extremes; but is for the most part that mixed and moderate state, so naturally dreaded by those who set out with fancying this world a state of rapture, and so naturally expected by those who know it to be a state of probation and discipline. Marriage, therefore, is only one condition, and often the best condition, of that imperfect state of being, which though seldom exquisite, is often very tolerable; and which may yield much comfort to those who do not look for constant transport. But unfortunately those who find themselves disappointed of the unceasing raptures they had anticipated in marriage, disdaining to sit down with so poor a provision as comfort, and scorning the acceptance of that moderate lot which Providence commonly bestows with a view to check despondency, and to repress presumption, give themselves up to the other alternative; and, by abandoning their hearts to discontent, make to themselves that misery with which their fervid imaginations had filled the opposite scale.

The truth is, these young ladies are very apt to pick up their opinions, less from the divines than the poets; and the poets, though it must be confessed they are some of the best embellishers of life, are not *quite* the safest conductors through it: for in travelling through a wilderness, though we avail ourselves of the harmony of singing-birds to render the grove delightful, yet we never think of following them as guides to conduct us through its labyrinths.

HANNAH MOORE.

TO YOUNG MEN.

"He that tilleth the land shall have plenty of bread; but he that followeth after vain persons is void of understanding."

Are you a young mechanic, merchant, physician, or lawyer, about to establish yourself in life? If you are wise, look to your own resources alone, and adopt all your measures accordingly. Honestly suit your style of living to your income, having no regard whatever to the splendour that surrounds you in the establishment of your wealthier or perhaps poorer but infatuated neighbours. A few years of patient diligence and strict economy may afford you not only the comforts, but should you ever have a taste for them, even the elegancies of life. While in the mean time, those that follow after vain persons—those butterflies that flitted around you with all the arrogance that usually attend the thoughtless votaries of fashion and pretenders to high life, will be stripped of their plumage, and left naked to a winter of wretchedness and despair. Adopt your plans as above advised, and go in the majesty of virtuous diligence and perseverance, turning neither to the right hand nor to the left; give a deaf ear alike to the syren songs of pleasure and the scoffs and sneers of the licentious proud, who want the moral fortitude to emulate, and therefore affect to despise your virtue. I know, my young friend, this is a difficult task. You have to overcome some of the strongest feelings of your nature, and to subdue many inveterate prejudices, engendered by bad examples and injudicious education, and grown up with you into habits. But the prize is independence, which is surely worth an effort. Some of you may be children of parents raised and educated under the smiles of fortune, and it may be in early youth have imbibed from them, notions which some subsequent afflicting dispensation make it necessary you should discard. You cannot begin the work too early, nor prosecute it with too much vigour. You must now resign your toys and your pageants. You who have been accustomed for the most trivial wants to call in a servant, must now do many things yourselves, and you should learn, what is more difficult than all—to think yourselves none the worse on that account. In a word, discard all false pride. "Forsake the foolish and live; and go on in the way of understanding." And you can adopt no more certain road to that wisdom which exceeds all riches, than by an obedient perusal of the Scriptures.

THE MISSIONARY SPIRIT.

The regular administration of the gospel to long established societies is an invaluable blessing, and is rich in spiritual comfort; but this alone will never evangelize a world. The spirit of missions has a noble object in view; which is to carry the standard of Jesus into the territories of his enemies, and from the perishing souls who inhabit them, to call together a church who shall bear the treasures of the Lord. Could the thoughtless world only see that these precious associations of Christians call down blessings all around them, and that through them every good gift descends to the earth, they would more highly esteem those whom they now despise. They would feel a trembling awe when they saw the mighty man of prayer.

There is to be sure a sharp conflict attendant on missionary exertions. The first movements are contested by the powers of darkness; the battle is for subjects and territory; the struggle is violent; it is impotent against the truth. Never did the true servant of Christ carry his Master's message into the camp of the adversary, putting his life in his hand, and determined to die in the field, but what success attended his labours. A harvest whitened before his eyes; the exalted feelings, pure sympathies, heart stirring affections and death defying associations, which the formation of a virgin church in the wilderness of this world promotes, are sure to spring up and gladden the heart of the fervent laborer.

The economy of the Methodist Episcopal Church presents the most complete model of missionary operations. The travelling ministry are an organized body of missionaries. Their number is 1406. The local preachers are far more numerous, but their duties partake more of the pastoral than the missionary character. The conferences of the two connexions are distinct from each other, and yet they have a close relation in all their movements to promote the interests of the church.—The local connexion recommend pious and ardent young men to the conferences of the travelling connexion; and these missionaries, when providence or duty calls them, fall back into the local body. These travelling missionaries move in diverging lines from local centres.—They are like the light troops of an army. Their annual movements always imply an advance upon new territory, and behind them are the heavy columns of the local connexion. If every denomination of evangelical Christians could avail themselves of so complete a system of missionary and pastoral operation, we can hardly conceive where there would be any "desolations" or "waste places" in our land.—*Zion's Herald.*

BAD SINGING.—*An Anecdote.*

There was something of novelty, it is true, but not less of reason, in the proceedings of a late esteemed minister of New England, who, at the close of a very badly sung psalm, read another to the choir, saying, "you must try again; for it is impossible to preach after such singing!"

PLEASURE.—Pleasure is to women what the sun is to the flower; if moderately enjoyed, it beautifies, it refreshes, and it improves; if immoderately enjoyed, it withers, violates, and destroys. But the duties of domestic life, exercised as they must be in retirement, and calling forth all the sensibilities of the female, are, perhaps, as necessary to the full developing of her charms as the shade and the shadow are to the rose, confining its beauty and increasing its fragrance.

Without virtue, good sense, and sweetness of disposition, the finest set of features will, ere long, cease to please—but, where these with the graces were united, it must afford an agreeable and pleasing contemplation.

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Two Dolls. per ann. if paid in 6 months.

LEXINGTON, KY.
WEDNESDAY, DEC. 13, 1826.

KENTUCKY LEGISLATURE.

In our subsequent columns will be found a summary of the proceedings of the Legislature, the two first days of its session. It is our intention, to give our readers from week to week a brief sketch of the most important matters that occupy the deliberations of that body during the remainder of the session.

The Governor's Message is of such a length as to preclude its publication in our columns, consistently with the arrangement of our paper. Various matters of vital importance to the interests of the Commonwealth, are recommended by the Governor to the attention of the Legislature; among which the subject of Common Schools holds a distinguished place. We are happy to find that the sentiments of the Governor, so far as he has expressed them, on this subject, coincide with those of the President of Cumberland College, as given to our readers in our paper of the 22d ult. And we again take the liberty of soliciting the attention of the members of the Legislature to the extracts we then made from Dr. Lindsley's Address, on this subject.

Error corrected.—In our last paper, 2d column, 1st page, instead of "a donation of 25,000 dollars, for the foundation of a scholarship," in the Theological Seminary in Virginia—it ought to have been 2,500 dollars.

[COMMUNICATED.]

Ordination at Jeffersonville, Indiana.

On Friday the first of December, 1826, the Presbytery of Salem ordained Samuel Emmons Blackburn to the work of the Ministry as an Evangelist. The ordination Sermon was delivered by the Rev. Mr. Williamson; the consecrating prayer was offered, and the charge given, by the Rev. John T. Hamilton.

For the Western Luminary.

BRIEF EXHORTATIONS TO THOSE IN THE GOSPEL MINISTRY.—[*Concluded.*]

EXAMPLE.

Set before the world such an example as becomes an ambassador of the Lord Jesus. How incalculable is the influence of example; especially the example of one, who professes to derive his office from God, and whose exclusive devotedness to the salvation of men's souls, and to the business of destroying sin, and of increasing holiness in the world, occasions him to be regarded as one of more peculiar and distinguished sanctity, than ordinary men. By the holy character of your office, you become as it were a kind of standard to others. If you do wrong, such is the eagerness of the depraved heart to seize upon every apology for its sins, that it will be apt vainly to imagine itself excusable for the same things, and for worse.—If your example does not correspond with the solemn sacredness of your ministerial office; your usefulness as a preacher will be much diminished, perhaps destroyed. Whilst you build up with one hand, you will most certainly pull down with the other. An evil example from such a source, carries death to the souls of men. Therefore, be vigilant on this point, as it is so important, and attended with so many difficulties. Trust not to your own strength, but rely upon divine assistance. Let it be seen in all the exhibitions of your character, that the glory of God is your supreme object. Let your life be distinguished by a devotional spirit—by the pious exercises of benevolence, humility, meekness, patience, fortitude, resignation, public spirit deadness to the world, contentment with little, and moderation in all your enjoyments. Let candour, purity, temperance, and prudence, adorn your external behaviour. Be consistent—having an harmonious agreement—a beautiful symmetry in all that you say or do. Let gravity or seriousness appear in all your deportment—I do not mean austerity; but that cheerful solemnity of manner, which arises from the truth of God felt in the heart—and the exercise of holy affections, which should ever predominate. The dignity and solemnity of your office demand it: Let it be softened with evident sweetness of disposition. The impressions you should make, are, first—that this man is serious—and, next, that he has a heart overflowing with kindness.—Wherever you go, you should be the man of God—the kind man—the real friend: thus moving among the people, you may excite a feeling that shall be beneficial to all, and that shall not soon go away.

FIDELITY.

Be faithful.—Shun not to declare the whole counsel of God. Keep nothing back; but boldly, though with affectionate earnestness, set in order the sins of the people before their eyes. Remember you are set as a watchman on the walls of Zion, to give warning to the wicked: therefore, see to it, that you keep your skirts clear of the blood of all men. Reprove, rebuke, with all long suffering. Let your life, whether in the pulpit or out of it, be one continued censure upon the sins of men. As a matter of absolute necessity, remove out of the way all hindrances to your fidelity; all false delicacy of feeling, love of ease, want of energy, want of that self-sacrificing spirit, which leads the faithful servant of Christ, to sacrifice every thing, even his life, rather than be unfaithful. You stand between two fires: if you attempt to please God, you get the curse of men; if you attempt to please men, you get the curse of God. Go forward with unshaken fidelity to the cause of your Redeemer. Be not moved with reproach, persecution, hunger, or nakedness. "Be ready, not only to be bound, but to die for the name of the Lord Jesus, that at last you may finish your course with joy." Oh! remember, that your own death, and the death of all to whom you may minister, is rapidly approaching. To an unfaithful pastor, that hour will be full of terror. Let it be your effort so to live, that your conscience shall then be clear, and that with the triumphant assurance of the great apostle, you may exclaim; "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness."

DILIGENCE.

Finally, be Diligent. "Give yourself wholly to these things,"—or as the apostle directed Timothy; "Be in these things." "Be instant in season and out of season"—that is, in what the world calls out of season; for in this matter there is no out of season. "Give attendance to reading, to exhortation, to doctrine. Meditate upon these things." Be diligent to furnish yourself from every event, and circumstance, and privilege, with whatever may be useful to you in this great work. Content not yourself with preaching only on the Sabbath, but as often as you have an opportunity, and as far as your strength may go. Remember, whilst you are idle, souls are perishing, and dropping into the everlasting flames.

Should there be destitute people within your reach, to them you have a mission. Take time while you have it, and work while it is day, for the night cometh in which no man can work.

Consult not your ease. Your ease should henceforward be in action, in constant effort. Consider as motives to diligence, that you labour for those for whom the Redeemer shed his blood. Consider the value of the immortal soul, the shortness of time, the uncertainty of life, how much you have to do, and how much others have done. The signs of the times are calling upon you for great exertions. Judgment is at hand. Eternity is fast rising upon you. With all this fearful responsibility upon you, let your calculations of success be high: and be not discouraged if success does not crown your faithful efforts. In all your weakness, and trials, and sorrows, still let your confidence rest on Him, who is the great Shepherd of Israel. Let it be on Him, whose omnipotence is controlling the destinies of his church, and leading it on for his own glory, and the happiness of redeemed millions. Blessed is that cause in which you have engaged. Blessed is that Master whom you serve. And blessed is that reward which awaits you. Go, and may you be faithful unto the end: and may you receive that crown which fadeth not away; decked with many a star of glory, which your ministry shall have plucked from this world of death. H.

A Hint to Churches now enjoying a Revival of Religion.

FROM PRESIDENT EDWARDS.

God's people, at such a time as this, ought especially to abound in deeds of charity, or alms-giving. At a time when God is so liberal of spiritual things, we ought not to be straight handed toward him, and sparing of our temporal things. There is no external duty whatever, by which persons will be so much in the way, not only of receiving temporal benefits, but spiritual blessings, as this. If God's people in this land were once brought to abound in such deeds of love, as much as in praying, hearing, singing, and religious meetings and conferences, it would be a most blessed omen. There is nothing would have a greater tendency, to bring the God of love down from heaven to the earth. So amiable would be the sight, in the eyes of our loving and exalted Redeemer, that it would soon, as it were, fetch him down from his throne in heaven, to set up his tabernacle with men on earth and dwell with them. I do not remember ever to have read of any remarkable out-pouring of the Spirit, that continued any long time, but what was attended with an abounding in this duty. So we know it was with the great effusion of the Spirit, which began at Jerusalem in the apostles' days; and so in the late remarkable revival of religion in Saxony, which began by the labours of the famous Professor Frank, and has spread its happy influences into many parts of the world. It was begun and has been carried on, by a wonderful practice of this duty.

REVIVALS.

In Vernon Centre, Oneida county, we are happy to learn, that the work has assumed a more interesting character than at any former period. It now goes onward with a power and energy, that is at once cheering and glorious to the pious heart, and alarming to the secret and the open enemies of the cause. The revival in this place, we believe, has existed for nearly a year. Other places in this county can still testify to the goodness of the Lord.

Brunswick, a town adjoining Troy, is also among the favored places; and in Troy itself, we believe there is far from any diminution of interest.

Western Recorder.

REVIVAL IN S. READING, MS.

Extract of a letter from the Rev. G. F. Davis to the Editor of the American Baptist Magazine, dated October 17, 1826.

The Baptist Church in South Reading, Massachusetts, has, in many respects, been blessed from the beginning. The present is the fourth revival since the permanent establishment of the Baptist interests A. D. 1802. Within the last eight years the house of worship has been removed to a more eligible location, and enlarged; the Society has been greatly multiplied, and ninety-six persons have been received to the fellowship of the Church. Seven years ago this autumn, a work of grace commenced in this town. As the fruits of that work thirty six were added to the Church under my pastoral care, and thirty-one to the Congregational Church.

About the middle of last February, the omens of good were seen. There had been for a considerable length of time a revival in the West-Parish of Reading, about two miles distant, under the ministry of Rev. Jared Reed,

and some of us were hoping and praying that the good work might be extended from that place to this; but God's "thoughts are not our thoughts, neither are his ways our ways." The first convert, one of our principal singers, and at the time one of my scholars, resided in the south east extremity of this town, and directly opposite to the favoured parish in Reading.

Sinners began to be impressed; instances of conversion were multiplied; and, as the work progressed, Christians, one after another, awoke from their criminal slumbers confessed their backslidings, and poured forth their fervent supplications to God until the excitement became very general.—Meetings for conference and prayer, even on the evenings of working days, were so fully attended, that we were obliged to remove from a private room, where, for two or three years we had met without being crowded, to the school house, and from thence to the meeting-house, for the accommodation of the people.—Profound solemnity pervaded our religious assemblies, and nearly all were in some measure attentive to the pungent appeals made to the conscience and the heart.

The revival has continued its delightful progress to the present hour, and we pray that it may be perpetual in its blessed operations. About fifty have been led to fix their hope in the crucified Redeemer, and to rejoice in his salvation.

In conclusion it may not be improper to remark that this revival has been almost exclusively confined to the Baptist Society. I have been informed, however, that there have been six or eight instances of conversion in the other. We pray that it may reach every family and every heart in town.

REVIVAL IN RICHMOND, VA.

Several weeks ago, we stated that the Methodist congregation had been blessed with a shower of divine mercy, and that more than fifty persons had been added to the society. We are now able to state that the number is more than twice as great, and still increasing. The Baptist and Presbyterian churches are also in a considerable degree animated by the same spirit and a number have already been added to each, of such as we trust shall be saved. Many more are inquiring the way to Zion, and the prospect of a great ingathering of souls is encouraging.--*Fam. Vis.*

A friend in Lynchburg informs us that there is an encouraging prospect of an extensive revival of religion in the Presbyterian church in that town. This also calls upon Christians for unfeigned gratitude to the Great head of the Church. *Ib.*

The revival which commenced in Glastenbury last fall or winter, has been a steady, progressive work, and its influence has been felt in several adjoining towns. From a letter recently received in this city, we learn, that about 120 are indulging the hope that they have experienced a saving change since it commenced. Between fifty and sixty of these converts united with the Congregational church at one time. The solemnity of this scene was much increased, by the apperance of two old men, who had been called in at the eleventh hour, even after they had been idle for more than 70 years. A number of others stand propounded for admission to the church. The revival extended into East Hartford, an adjoining town, where 70 or 80 have been hopefully renewed.

We learn also that the revival in Troy, N. Y. has become quite extensive and powerful. --*Reli. Intel.*

KENTUCKY LEGISLATURE.

FRANKFORT, Dec. 6.

On Monday last the General Assembly of Kentucky commenced their annual session in this place. About 11 o'clock the senate met in the Seminary Building, and the House of Representatives in the Methodist Church.

IN SENATE.

A quorum having appeared, the Speaker, Lieut. Governor M'Afee, took the chair and made a short address to the members, recommending a conciliatory course of conduct as it respects our political differences, and the observance of good order.

Messrs. Thomas Chilton, Thomas W. Hawkins, James Stonestreet, Joseph H. Daviess, James Crawford and James Whitaker were nominated for the office of Clerk. The first vote stood thus:

Thomas Chilton, - -	8
Thomas W. Hawkins, -	8
James Stonestreet, -	9
James Crawford, - -	4
Joseph H. Daviess, - -	1
James Whitaker, - -	3

After several votes, James Stonestreet was elected.

For Sergeant at Arms, Col. Anthony Crockett, and Maj. Bland Ballard were put in nomination. Col. Crockett obtained 21 votes and Maj. Ballard 13.

For Doorkeeper, Littleberry Batchelor and John Crutcher were put in nomination. Mr. Batchelor obtained 24 votes and Mr. Crutcher 10.

The Governor's Message was received and 500 copies ordered to be printed.

HOUSE OF REPRESENTATIVES.

A quorum appearing the members took the usual oaths and proceeded to elect their officers.

Messrs. George Robertson and Joseph R. Underwood were put in nomination for Speaker. The vote stood thus:

For Mr. Robertson, - -	49
For Mr. Underwood, - -	44

Mr. Robertson having a majority of all the votes given, was declared duly elected Speaker, and being conducted to the Chair, made an address to the house recommending good will and harmony, and enjoining the observance of good order.

Robert S. Todd was unanimously elected Clerk.

Richard Taylor was unanimously elected Sergeant at Arms.

Roger Devine, Capt. James Hunter and James Wight were put in nomination for Doorkeeper. The first vote stood thus:

Devine, - - -	47
Hunter, - - -	40
Wight, - - -	8

The second vote thus:

Devine, - - -	49
Hunter, - - -	45

A report was received from Joel Scott, detailing the condition of the Penitentiary.

The Governor's Message was received, and 1500 copies ordered to be printed.

On motion of Mr. Bainbridge, leave was given to bring in a bill concerning the Court of Appeals, and Messrs. Bainbridge, Hanson, Rudd, B. Harrison, and Booker were appointed to perform that duty. *Argus.*

A great variety of subjects, of more or less importance, were brought forward *yesterday*. Among the most prominent were the following.

In the Senate. Mr. Chilton Allan reported a bill entitled--"an act to remove the unconstitutional obstructions, which have been thrown in the way of the Court of Appeals." The bill recites the leading facts in the history of the reorganizing law, referring particularly to the decisions of the people, upon the constitutionality of the act, and proceeds to repeal so much of that act and the salary act as may be deemed constitutional, prohibits the paying of any more money, or granting any more warrants, to the new judges; and provides that the senior judge shall hereafter be the chief or presiding justice. The Bill passed to a 2nd reading.

So much of the Governor's Message as relates to amend the U. S. constitution, was referred to a committee of Messrs. Robt. Wickliffe, &c. Various other parts of the message were referred to different committees.

Leave was given, on motion of Mr. McConnell, to bring in a bill concerning the Bank of the Commonwealth.

Mr. Yancy asked leave to bring in a bill to repeal the law abolishing imprisonment for debt, which met with opposition from Messrs. Robt. Wickliffe, M'Connell, Daviess, &c.---the motion was modified and leave given to bring in a bill *to amend* the law abolishing imprisonment for debt.

In the House. Leave was given to bring in a bill, further to regulate the Bank of the Commonwealth, (to withdraw the branches;) and a bill to amend, revise, and bring into one, the several execution laws of this Commonwealth. Mr. Summers moved for leave to bring in a bill to take the sense of the people upon calling a convention, and the question was taken by yeas and nays, 50 in favour of the leave, 48 against it. Various parts of the Governor's Message, were referred to select committees. And a standing committee on internal improvements, was, (on motion of Mr. D. White, Jr.) ordered to be appointed.

Mr. Bainbridge, from a select committee, reported a bill entitled "*an act concerning the court of Appeals*"---repealing the reorganizing act, and reviving the acts thereby repealed, which was read and ordered to a second reading, this day. --*Commentator.*

STEAM BOAT DISASTER.

LOUISVILLE, Dec. 6.

Terrible Explosion.—The steamboat UNION, Capt. Clark, burst her boiler on Saturday last, on her way from this place to Cincinnati. She had stopped to take in wood, and it is supposed, had neglected to let off her steam sufficiently. Just as she was starting, it is understood that the head of the boiler at the stern end, gave way. The explosion passed backwards through the cabin, which it utterly demolished, bursting out the sides and raising the roof, which fell again on the floor. The boiler itself, being raised behind, was shot forwards, and passed through the bow of the boat into the river. The bow was so demolished, that the boat sunk soon afterwards, but not until they got her into shallow water. She was a perfect wreck. Very few on board escaped unhurt. Four lost their lives—Mr. Kelly, one of the engineers; Mr. Williams and Mr. Simmons—the name of the other we have not learnt; nor is it certain that there were no more killed. Seven were badly injured with scalding, bruises, &c. We got these particulars from the Captain of the Atalanta, who passed the wreck on Monday.—*Focus.*

PARIS, DEC. 9.

Reuben Rankin, who was to have been executed in this place, on yesterday, for the murder of *John Blake* of Ohio, took OPIUM PILLS in such quantities as to kill him, before the hour of execution. *West. Citizen.*

SUFFERINGS OF GREECE.

The Editor of the Boston Commercial Gazette remarks, that from a conversation with Mr. MILLER, a very intelligent man, whose opinions are entitled to full credit, and who has visited Greece under the patronage of the Greek Committee of this city, he learns that the circumstances of the Greeks are most wretched. In the seige of Missolonghi, the women and children suffered most severely. Many preferred death to the certain indignities and cruelties of capture. The wants of the people of the Morea, and in Attica and Etolia, are great, and the captured are treated most brutally. Multitudes are without provisions and clothing for the winter. The Greeks, Mr. MILLER says, have committed great mistakes; but not greater than might be expected in their circumstances. They are struggling to free themselves from a Mahometan, a Turkish, a barbarous power; and their sacrifices have been greater than were ever made by any other people. They cannot submit, at discretion, without jeopardizing their lives, and what is worse, "exposing their wives and daughters to the lustful passions of a brutal soldiery." Their determination seems to be, to live free of the Turks, or die in arms. Their sufferings plead most forcibly for relief from the hand of humanity and charity. *Christian Watchman.*

A petition for a lottery was discussed, on the 20th ult. in the house of representatives of the State of Vermont, and dismissed by a vote of 190 to 7.

An old Valet de Chambre of the late Queen, Marie Antoinette, died lately, and left about 240 000 dolls. to the city of Paris; 200,000 of which are to build a new hospital for the poor.

DIED, at Louisville, Ky. on the 3d inst. ALEXANDER POPE, Esq.

THE BIBLE.

The Rev. Professor Haddock, of Dartmouth College, delivered an eloquent speech before the Vermont Bible Society, on the 18th ult The following is the concluding paragraph. *N. Y. Obs. & Chron.*

"And who of us Sir, can forget his own personal obligations to the Bible? Who of us will not remember, while he remembers any thing, the blessed precepts, that fell, with such melting sweetness, from maternal lips; the faith, that early and devoutly dedicated us to duty and to God, at the Baptismal Altar; the tears of pious solicitude, that so ran down the maternal cheek; the prayer, in which all our waywardness and accumulating guilt were evermore remembered; and the dying benediction —Ah Sir, that last that richest blessing of a mother's heart,—resting like a sanctifying oil upon our heads? Who of us can be insensible to the nameless blessings of a Christian education? Let those before me name the price, at which they would consent to shut up their Bibles forever; to close, forever, the doors of the Sanctuary, to break down the Family Altar, to shut up the consecrated closet; to bring over the scenes of Bethlehem, of Calvary, and of Olivet, an everlasting oblivion; to restore again, to the grave its darkness and its terrors—in a word, to extinguish in their own hearts, and the hearts of their children, every consolation and every hope of the Bible—let them name the price, for which they would consent to all this; let them do it on one of those Sabbath evenings, when by the hallowed light yet lingering in the sweet and tranquil west, they have gathered round the Family fireside to close up their holy solemnities by teaching the little hearts of their children to glow, and their little lips to tremble with the praises of Jesus, the children's friend, the parent's hope—and I will leave it to them to say, Sir, what they will do for the diffusion of the Bible, how much they can spare of what God has given them to make God's goodness known to the whole word."

THE PENNIES,

OR, OMNIPOTENCE OF LITTLES.

A celebrated minister from Wales, being called upon some time since to advocate the cause of the Bible Society, at a public meeting, perceiving a number of poor Welsh present, addressed a few sentences to them, in their own language, which were perceived to produce a very powerful effect upon them. This excited curiosity to know the purport of those sentences. "O," said he, "I was talking to them *about the pennies*. I told them that in passing over the mountains, in my way to this place, I saw the rills running down the sides of those moutains, and I said to them, 'Rills, where are you going?' 'O,' said they, 'we are going to the valleys to join the streams.' Then said I to the streams, 'Streams, where are you going?' 'O,' said they, 'we are going into the river.' 'Rivers,' said I, 'where are you going?' 'O, we are going into the sea, and there we will bear your greatest ships, and toss them about like feathers.' Now I am come to this Society, and I look at the pennies, and I say, 'Pennies, where are you going?' 'O, we are going to the branches.' 'And branches, where are you going?' 'O, we are going to the auxiliaries.' 'And auxiliaries, where are you going?' 'O, we are going to the pocket of the Treasurer in London, and then he will scatter Bibles over the face of the whole earth' O, my friends, take care of the pennies"—*Pulpit.*

From the N. Y. Obs & Chron.

MARINERS' CHURCH IN NEW-ORLEANS.

A Mariners' Church Society has been formed in New-Orleans including Christians of the Episcopal, Presbyterian, Baptist and Methodist denominations.* This society designs, as soon as sufficient funds have been collected, to erect a free Mariners' Church to be located on or near the Levee, in front of the city. This spot is thronged at all times, but especially on the Sabbath, with Seamen; and also with the Boatmen from the Upper country. In all probability, a greater number of different individuals will every year hear the Gospel in this Church, than in any other in the Union. The necessity or the benefit of such an institution in that city, need not be dwelt upon. Every Christian must approve the attempt.

A light-house is erected at every port which seamen enter Surely a moral light-house is not less necessary to guide these benighted wanderers over the sea of life.

* This society numbers among its officers and supporters many of the most respectable people of the place. Beverly Chew, Esq. Collector of Customs of New Orleans, President.

From the N. Y. Obs. & Chron.

OPENING OF THE POST OFFICE ON THE SABBATH.

This practice did not prevail in the earlier years of the republic. It is a dishonour cast on the law of God by our national government; and as from the sacred records we find that such sins of the rulers have been visited upon the subjects of their authority, the people of these United States, who have the high privilege of electing them, have special cause to dread the effects of the righteous indignation of the holy God for this violation of his commandment.

I am aware that it is urged that the public convenience requires this measure; but if such were the fact, the same argument might be advanced with equal force, for the opening of the Custom House and other public offices As a man of business, however, I know that it is *not* required either by commercial convenience or necessity. IN LONDON, THE CENTRE OF THE COMMERCE OF THE WORLD, THE POST-OFFICE IS NOT OPENED, NOR ANY MAIL MADE UP ON THE SABBATH; and the streets of the commercial part of that metropolis, exhibit a quiet and solemnity that is hardly found in any of our populous cities, and this is in a great measure to be attributed to that cause, and to the strict regulations which are enforced respecting public houses.

It is said by some of the apologists of this arrangement, that Christians are under no necessity of applying for their letters, (it is to be hoped there are none that do) and others ought to be left to their own conscientious views of the subject I have no disposition to interfere with the rights of others; but it is obvious that this plea of conscience must have limitations. No man would have the hardihood to make such a plea for the violation of the sixth or seventh commandment; and is not the prohibition as plain in the fourth? Can those who profess to be the servants of God, see without grief, this day dishonoured by their fellow men, and that at the extreme peril of their own souls! It is happily true that the laws and habits of society forbid the open transaction of business on the Sabbath day, but so long as the delivery of letters from the post office is continued, many who would otherwise be indifferent on the subject, are tempted to obtain them; their contents are frequently important, and will occupy the mind to the exclusion of the concerns of eternity. Nor is this the only evil. The youth who are sent to the post-office, generally congregate there some half an hour before the opening of the mails, which time is spent in idle conversation, and not unfrequently plans are then laid for the profanation of the afternoon of the day, in still more objectionable amusements and vices. On this subject I speak from experience, and with a full knowledge of the fact.

What I propose then, for the consideration of my fellow citizens, is, that they should unite in memorials to Congress for a repeal of that section of the law regulating the post-office department, which makes it obligatory on the post masters to open their offices on the Sabbath day; and I have no doubt that we should have the co operation of a large number of our most respectable citizens who are not professors of religion. In answer to a recent remonstrance from Pennsylvania, the post-master general expressed himself personally favorable to the object, and one or two distinguished members of Congress with whom I have conversed, have encouraged the expectation of success, if memorials from the commercial cities were presented in favor of the object. Such a memorial it is contemplated to present to the merchants of this city in a short time, for their signatures.

AMERICAN BIBLE SOCIETY.

The Directors of the American Bible Society have commenced a new series of the papers entitled, "Monthly Extracts of Correspondence." It is intended hereafter, to issue the numbers regularly, and in addition to *Extracts of Correspondence*, to give in a series of articles, "a view of what the Society has accomplished, and also of the alarming destitution of Scriptures which yet prevails in our country and throughout this continent." From the first number, which is just published, we copy the following:

N. Y Obs. & Chron.

From the little which is done for this National Institution, compared with what ought to be done, we have reason to believe that few of our countrymen are sensible how vast the multitude is among us who are yet without the word of God, and consequently are not sensible of the pressing claim which this Institution has on their charities.

The Society does not suffer for want of friends, that is, for those who say they are its friends—no charitable institution in the country has so many. They are found among almost every christian sect, among men of every employment and station, from the most humble to that of our judges, legislators, governors and national rulers. Almost every respectable man in the union says that the American Bible Society is a valuable Institution, and ought to be encouraged. It would seem from the number of its professed friends, that it could never want for aid, that means would come from all quarters, until every American family, at least, was favored with a Bible.

But, alas, how different is fact from all this. Although this society has existed for ten years, it has not found means in *all this period* to print a number of the Scriptures equal to the *increase* of our population the

last fourteen months. We still hear of towns where one fourth and one-third of the inhabitants are without the Bible, of counties where three, six, nine, up to twelve hundred families are still destitute—and from the best information which can be collected, there is every reason to believe that 500,000 families, or 3,000,000 of the inhabitants of these United States are this hour living without the word of God in their hands. Do the friends of the Bible and of the Bible cause know this? If they do, they certainly cannot feel its solemn importance—they cannot be sensible of the bearing which such a dearth of the Scriptures must eventually have on religion, on national virtue, and on the security of our popular governments.

We must think that many of our people are unaware of the great want of Scriptures which prevails, and not only so, but mistaken as to the ability of the American Bible Society. It is seen that this Society receives about $50,000 a year, but not always remembered, that of this sum, not far from two thirds goes immediately back in Bibles to the auxiliaries and other givers, at cost, and less than cost, thus leaving only *fifteen* or *twenty* thousand dollars a year to supply the thousands who are asking for Scriptures in our new states, and in Canada and South America.

We are sorry to learn that the income of this noble institution for the six months which have elapsed since the anniversary, is more than *two thousand dollars less* than during the same months of the last year. If the friends of the society do not exert themselves, the Directors at the next annual meeting, will be under the necessity of reporting a diminished income! We cannot believe that the Christians of this country are willing that such a story should be told to the world. We cannot believe that while the people of Great Britain are contributing annually between *four and five hundred thousand dollars* to this object, the people of the United States, scarcely less numerous, and not less able, should be unwilling to give a *tenth part* of this sum! Will not the young men in other places imitate the noble example which has been set them by the young men of New-Brunswick, as recorded below.

"At a meeting of the Young Men's Auxiliary Bible Society, of New Brunswick, N. J. May 15th, 1826, *Resolved*, That Richard Duryee, Jr. D. Fitz Randolph, James Bishop, and David W. Vail, be a committee to obtain sufficient means to make the pastors of churches in this city, who are members of this Society, members for life of the American Bible Society."

The requisite sum [$120] was obtained and forwarded to the Treasurer of the American Bible Society, with a request to make out certificates of life membership to the Rev. James B. Hardenbergh, Joseph H. Jones, Greenleaf S. Webb, and Samuel Doughty, ministers of New-Brunswick.

DEMAND FOR BIBLES IN BUENOS AYRES AND BRAZIL.—The last Report of the British and Foreign Bible Society, states that there is a fine prospect of an extensive circulation of the New-Testament in the national schools of Buenos Ayres. Five hundred Spanish Testaments have been presented by the Society for the use of the schools under the care of the Sociedad de Benifencia, and more are soon to be sent. Five hundred Portuguese Bibles have also been recently sent to Rio Janeiro, in compliance with the request of a person who had succeeded in selling for the Society a large number previously committed to him. *Ib.*

From the N. Y. Obs. & Chron.

BOSTON MONTHLY CONCERT.

In addition to the account which we inserted last week, our correspondent has sent us the following:

The monthly concert, has now been observed in Park street meeting house for eight years, and has been attended with great regularity. Mr. Evarts said that he had on the anniversary evening two years ago, stated that in the preceding six years, the sum of $4,514 had been collected. Now the whole receipts were $6,035,48, being an average of $754,44 per annum. The contributions had been to a considerable degree maintained by the resolution of individuals, always to put in a dollar. This sum he said was a small part of what was given by the individuals attending, so small in their own estimation, that he had never heard it mentioned as a reason for not subscribing on any other occasion.

The Rev. Mr. Wisner addressed the assembly. He said that the privilege of attending this meeting ought to excite the highest gratitude. Scarcely any where else had christians an occasion of equal interest and delight. Nothing surpassed it, except the communion table. The tendency is to enlarge the mind, and deliver it from the narrowness of earthly calculations and employments. It is a place for self examination. There was nothing more worthy of thankfulness than the privileges of being co-workers with God.—I have not time, if I were able in other respects, to do justice to this address. I believe all felt that the time which has been spent, and the money which has been contributed at this concert, could in no other way have procured an equal amount of profit or happiness.

Mr. Gurley, agent of the American Colonization Society, was introduced to the meeting. He spoke very feelingly of the recent intelligence that nine only of the colonists who sailed from this port last winter were now alive; of Mills and Bacon, and others, whose valuable lives had been sacrificed in this cause. But he said that of the colonists who sailed from North-Carolina not one had died. Experience had now satisfactorily proved, that others than white men or northern colored men must carry forward this enterprize. Southern coloured men must be educated for the work. He spoke of the signal care of Providence over the colony, especially, that when there were but thirty men able to bear arms, they had sustained and repelled the attack of the united forces of the surrounding tribes. The American Colonization Society has now been carrying on its enterprize for nine years. Their colony is now strong, it is in favour with the surrounding tribes, as is proved by the fact, that, upwards of fifty native children have been sent into the colony for education, and are now in a course of instruction. Two meeting houses had been erected, and the colored missionaries are pious faithful men. The objects of the society are to deliver this country from its black population, to break up the slave trade and introduce civilization and religion into Africa. For this last, there is a great facility from the fact, that among the tribes of Africa there is no established religion to overthrow.

The Rev. Dr. Austin, late President of Burlington College, said that christians ought never to be discouraged in their efforts. They have in view the regeneration of the world. They act under the promises of God, the guidance of the Redeemer.

WRETCHED STATE OF SPAIN.

A Parish merchant, who lately went to Madrid, writes under date of Aug. 13, as follows:

N. Y. Obs. & Chron.

"The wretchedness of this people exceeds all limits.—It is frightful. Two thirds of the population at Tolosa, Vittoria, Burgos, Aranda, and Buyttrage, are literally without trowsers, stockings, shoes, and hats; a dirty cloak, consisting of a thousand filthy rags, coarsely patched together, covers their squalid skeletons of bodies, rendered more gaunt looking by a long beard, a haggard countenance, and a ferocious eye. At Irun, the soldiers, priests, and public officers all asked alms. At Briviesca, a comical figure holding in one hand a plate, and a little holy sacrament, in copper, in the other, asked charity for God. At Burgos, I saw a horrible sight, the distribution of the dinner fragments of a Convent, situated on the road leading out of the city; two hundred ragged wretches rushed promiscuously into the middle of the convent court yard, and commenced fighting with each other for bones, bread and chick peas. The women were drawn back by the old men, and then again by the young men." The horrible cries, mixed with acclamations, 'For God's sake,' and 'The Holy Father,' rendered the scene a spectacle, of which the distribution of sausages during the festival at Paris, can give but a slight idea."

FAITH.

Faith may appear a very easy thing to a careless impenitent sinner, but a person of this character is not at all the subject of a saving faith. It is the poor, self condemned, penitent, broken-hearted sinner, that is capable of such a faith; and truly it is no easy matter to him: for one that sees his sins in all their aggravations, the divine law, and the righteous severity of divine justice; one that finds the lusts and prejudices of his heart rising against this method of salvation as foolishness, and as giving an intolerable mortification to his pride and vanity—for such a one to believe, is not an easy matter: it is the working of God's mighty power. *Pres. Davies.*

SPIRITUAL MINDEDNESS.

"There is not an earthly beauty that I look upon, that has not something in it spiritual to me. And when my mind is fair and open, and my soul right, there is not a flower I see that does not move my heart to feel towards it as a child of God. All that is to my mind, as a type of what shall be; and my own being and soul seem to me as if linked with eternity."

GOD'S OPERATIONS.

It is wonderful to behold the operations of God's hands in creation, in giving life to the meanest of insects; more wonderful to behold the instinct of animals; most wonderful to contemplate a reasonable creature; but how inexpressibly wonderful and lovely appears a spiritual, intellectual, moral creature, born of God, trusting, loving, and serving *Him* in the beauty of holiness.

POETRY.

For the Western Luminary.

LINES

On the death of G. W. B.

Does not my heart within me thrill,
To think of God's almighty will.
He brings the seasons all aright,
To show the grandeur of his might.

The season came, and sickness brought,
And on my friend its power wrought.
He died. Ah! yes, he died in love
With Christ our Saviour who's above.

He's gone above the expanded sky,
To reign with Christ our God on high;
His body in the silent tomb shall sleep,
Till the loud trump shall shake the deep;

Then he, with thousand other hosts,
Will walk the bright angelic coasts.
Oh parents weep not for your son;
He's shining as the morning bloom.

When the bright sun and moon decay,
And the whole earth shall melt away,
He'll shine in heavenly rays above,
Feeling his dear Redeemer's love.

Before he died his faith he prov'd,
And show'd that he his Saviour lov'd;
One was his greatest, last request,
That we should meet him with the blest.

J. M. S.

V———s, Ky. 1826.

SABBATH SCHOOL HYMN.

Oh Thou who see'st the sparrow fall,
And hear'st the raven's feeble cry—
Whose tender care extends to all—
To thee we raise the grateful eye.

To Thee we owe the power of thought,
To Thee the virtue giving skill
To read Thy Book with wisdom fraught,
To understand thy sovereign will.

But not alone the power to know—
The means of knowledge Thou hast given,
As in the peaceful "Sabbath School"
We learn the glorious way to Heaven.

Father! when there thy children meet
With good desires our bosoms fill;
And humbly at our Saviour's feet,
May we resolve to do thy will.

And may we never cause a tear
To those through whom thy bounties flow,
But with a gratitude sincere,
Repay the debt of love we owe.

MORNING PRAYER FOR A CHILD

O God! I thank thee that the night,
In peace, and rest, hath passed away,
And that I see in this fair light,
My Father's smile that makes it day.
Be thou my guide: and let me live
As under thy all seeing eye;
Supply my wants, my sins forgive,
And make me happy when I die.

EVENING PRAYER.

Another day its course hath run,
And still, O God! thy child is blest;
For thou hast been, by day my sun,
And thou wilt be, by night my rest.
Sweet sleep descends my eyes to close
And now, while all the world is still
I give my body to repose,
My spirit to my Father's will.

PRAISE AND CENSURE.

The world, some people say, is censorious; and it is, to a certain extent, true But the world sometimes compliments very highly, and I have a strong inclination to say, that its praises do more mischief than its censures,—I will say it.

Censure, when it is applied where it is merited, often has a salutary effect. When bestowed where it is not deserved, it produces no injury on a well regulated mind. The strong and prevailing disposition among people to think more highly of themselves than they ought to think, needs some general corrective; and censure, though an unpleasant, is often, in these cases, a very wholesome medicine.

Praise, on the other hand, touches a dangerous key. It nurses instead of suppressing the dangerous propensities to vice.

"*He's a genius*," people said of my young friend Alcanzor; and it got to Alcanzor's ear, as such things will in nine cases out of ten. The youth was promising fair for manhood —with industry and prudence to follow up the advantages he enjoyed, he would have become an ornament to society. But the idea of being a genius haunted him night and day. He put on a thousand ridiculous airs, and fell into as many ridiculous practices; became puffed up with vanity and self conceit, and let slip all his golden opportunities in grasping after the foolish phantoms that flitted before his bewildered brain. He turned out a poor creature—praise done the mischief.

"*What a beautiful girl!*" the young gentlemen used to say when they passed Jane Seymour's window, and got a glance at her face and pretty figure. It was no wonder they called her beautiful, for she was so. But persuade a young lady she is very beautiful, and she must be a girl of extraordinary good sense if she dont let the thing run in her head to the exclusion of more profitable thoughts. Jane once cultivated her mind, was industrious and ingenious with her needle, bid fair to become an excellent housekeeper; she would have been a rare prize if left to the guidance of her natural judgment. But she soon began to conclude that she was beautiful; that beauty comprehended every thing, and she neglected every thing else. Those of the beaux who were worth having, thought differently, the others she would not accept, and this misunderstanding lost her a husband. No sensible man ever thought a beautiful wife was worth as much as one who could make a good pudding; I wish the girls all knew this, for I feel a great interest in their welfare.

Praise has made more fools and coxcombs, than censure has made misanthropes. They are both good things in their *exact* places, but it requires a great deal of judgment to place them there. When misapplied, the first flows generally from better feelings than the last: and it is a pity friends should do one another an injury. These axioms are indisputably correct, and ought to be always borne in mind.

Trenton Emporium.

MINISTERS OF THE GOSPEL

Should do all in their power to circulate religious newspapers among the people of their charge:

1st. Because they are commanded to "be instant in season, and out of season," and to use their utmost exertions to turn men "from darkness to light, and from the power of Satan unto God."

2d. Because such papers are among the most efficient means of enlightening the minds of the people—of preparing them to receive into "honest and good hearts" the "word preached"—and of inducing them to contribute of their substance to send the gospel "unto the world," that it may be preached "to every creature."

3d. Because such papers will frequently find their way into the hands of vicious and depraved persons and thus become *silent preachers* to such as will not *hear* the gospel from the lips of Christ's Ministers.

4th. Because the perusal of such papers has frequently been blessed in the conversion of souls to God. Many instances of the kind have come to our knowledge; and doubtless many more will be brought to light in that great day when the secrets of all hearts shall be known.

5th Because through these papers we hear what the Lord is doing in his vineyard; they bring us those "good tidings" which cause "joy in the presence of the angels of God in heaven," and light up the fire of gratitude love and praise in the bosoms of the saints on earth, and cause them to pray more earnestly—"O Lord, revive thy work," and "let thy kingdom come"

Many more reasons might be given, but the foregoing ought to be sufficient to stimulate every minister to persevere in his exertions, until every family under his pastoral care is regularly supplied with a religious newspaper. Should he find any who are really too poor to bear the expense, trifling as it is—let him induce the rich of his flock to supply the deficiency; and let him assure them that "he that hath pity upon the poor, lendeth unto the Lord, and that which he giveth will he repay him again."

The good Mr. Fletcher used to observe, that if he could be instrumental in raising in one individual, one good desire, he should consider himself amply compensated for a life of toil and trouble Let the ministers of the present day imitate the perseverance of the "holy men of old," and they will save many souls from death, and gather very many gems to glitter in the crowns of their rejoicing, in the day of the Lord Jesus.

A SHORT SERMON.

When I awake I am still with Thee, Ps. 139, 18 —As soon as we awake, our hearts should be in heaven. We should leave our hearts with God over night, that we may find them with God in the morning. We owe God the first fruits of our reason, before we think of other things; for every day is but the lesser circle of our lives. We should begin with God, before worldly things encroach upon us, and season our hearts with the thoughts of His holy presence. That is the means to make the fear of God abide upon us all the day after: And thus to exercise our reason again upon Him, is some recompence for those hours spent in sleep, wherein we shewed no act of thankfulness to him.

MANTON.

Providence was intended only to be the handmaid to Grace; but Grace only can unfold the steps of Providence.

FIRST NAMES.

It is curious to observe the literal meaning of the first names which were bestowed upon mankind—omitting Cain and his wicked posterity:—

Adam, man; Seth, placed; Enos, miserable; Renan, possession; Mahalaleel, the prized good; Jarad, descending; Enoch, teaching; Methusalah, his death produces; Noah, rest. On connecting the words, they teach this great truth:—Man being placed in a miserable condition, the blessed descending shall teach that his death produces to debased man rest.

A Question for Capt. Symmes.—The Editor of the Barnstable Gazette asks the question, whether "the motion of the earth on its axis, is not occasioned by the intraterranean inhabitants running upon the inner side, like squirrels in a revolving cage!"

CHANDALIERS,
SUITABLE FOR CHURCHES.

THREE large and sixteen second size Chandaliers, for sale cheap by DANIEL WURTS,
Nov. 8th. 1826. *Louisville.*